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Die christliche Freiheit nach der Verkündigung des Apostels Paulus. Von Johannes Weiss, Professor der Theologie zu Marburg. (Göttingen: Vandenhoeck & Ruprecht, 1902; pp. 33; M. 1.) The author discusses the relation between the Pauline and the Stoical ideas of freedom. He makes three divisions: freedom from the law; freedom from sin; freedom from the world with its joys and sorrows. Many parallels between Paulinism and Stoicism are pointed out; and the basis for the relation is assumed on the supposition that Paul picked up these teachings while attending the Grecian schools in his youth. Paul, however, transforms the Stoical ideas, interprets them in the light of the personality of Christ, and thus gives them a religious significance. Certain parallelisms between the ideas of Paul and the ideas of the Stoics do not necessarily indicate, however, that the latter were the source of the former. The dependence, if actual, should be capable of being traced more effectively.—LLEW. PHILLIPS.

La prophétie des papes attribuée à S. Malachie. Étude critique. Par Joseph Maître. (Paris: Lethielleux, 1901; pp. xii + 864; fr. 6.) In this bulky volume the Abbé Maître breaks a lance for the authenticity of the famous prophecies attributed to St. Malachy, bishop of Down and Connor in Ireland (d. 1148). Their authority is maintained on the hypothesis that the author's historical method and principles are sufficient to solve all objections to the contrary. The last three chapters deal with the end of the world, and the objections made to belief in its near coming on scientific, philosophical, and theological grounds. The work is capable of much condensation, and its historical spirit is more mediæval than modern. The author adds nothing to the old arguments for the authenticity of these curious forecasts made known to the world for the first time in the *Lignum Vitae* of Arnold de Wion (1595). Until we know by whom and when these short and cryptic formulæ were drawn up, their authority must be null. The book, though filled with curious erudition, is chiefly valuable for a lengthy bibliography of the "Malachy prophecies" (pp. 46-141). Its basic thesis of the approaching dissolution of the world is scarcely more certain than it was when Gregory the Great enumerated the *signa temporum* that announced the crack of doom. In the bibliography are wanting the pages consecrated by O'Curry to the "Prophecies" of Irish saints in his MSS. *Materials for Irish History* (reprint, Dublin, 1875).—THOMAS J. SHAHAN.